

THE MORMONS.

An interview with the Brigham Young—What He Says of the Truth and of the Church—Also, What David Hyrum Smith and Brigham, Jr., Think and Say.

A correspondent of the Chicago Evening Journal writes, in a letter dated Salt Lake City, Aug. 18, an account of an interview with Brigham Young, from which we quote the following—

The conversation turned upon common-places, or at least topics outside of the main issue of Civilization against Polygamy. Governor Hawley had been appointed chief spokesman of the party, and preferred not to introduce any subject upon which it was known there was a decided difference of opinion among those in the room. In the course of the conversation his Majesty "let on" that he had about one hundred and twenty thousand people under him, and that he expected his railroad along early in October. We talked a good deal about the resources of the valley, and I asked the "President" what changes in the productive industry of his realm he proposed to make in view of the completion of the railroad; but he didn't think it worth while to say, notwithstanding he is constantly studying on such subjects, and directing from the back room of his office, the whole industry of the country under his influence. Brigham is Commissioner of Agriculture as well as high priest, king, and supreme judge. He examines every proposed plan or implement which promises improvement to the natural resources of the Territory, and recommends it in next Sunday's sermon, provided it is not, in its nature, demoralizing to the discipline of the Church. Of this demoralizing class is, I believe, the railroad, which Brigham accepts and helps along, either because he underestimates its effects or overestimates the strength of his institutions. During the interview Brigham manifested the utmost affability of manner, and confidence left on most of his visitors a pleasant impression of his personality. He is a pleasant man, and his conversation is full of interest. Touching the Trumbull interview, Brigham tells me that he did get a little excited by what he deemed impertinent advice on the part of his visitors, and that, under the influence of this feeling, he told the wise men of the East, in mind their affairs and he would mind his. He denies, however, the threat to set the United States authorities outside the Territory. He does not by any means speak apologetically of his course on this occasion, but considers it entirely justified by the emergency. His friends, in a more wholesale way, pronounce the whole story false—doubtless from force of habit in crying "lie!" to all stories about their institutions. From the declaration of Young and his foremost men, and from the indications which have come under my notice, I cannot doubt that the monarch of Utah contemplates forcible resistance in certain emergencies, or more probably a show of force wherewith to overawe the timid party or the nation at large. Brigham has an organized militia of 15,000. This force has existed for some time, but there seems to be an unusual activity pervading it at present. Regiments are being mustered and drilled, and reorganized to correspond with Upton's tactics. Scarcely a day has passed since I came here that the Church newspaper has not contained some account of a muster or an organization. Daniel H. Wells, who is one of the President's Council and Mayor of the city of Salt Lake, is Lieutenant-General of the forces. What show this body of militant fanatics might make in a case of actual collision can only be surmised from the record of similar bodies in other countries and other ages. They have usually more than compensated in fiery zeal for their lack of military esprit and drill.

A SON OF THE PROPHET JOSEPH. But I have wandered from our interview with "President Young," which, indeed, is all told already; and I have nothing to do but to pass immediately to my talk with David Hyrum Smith, the representative leader and missionary of the "Josephites" in this valley. David Hyrum is the third son of Joseph Smith, the founder of Mormonism. He is the child concerning whom, while yet unborn, the martyred prophet uttered the prophecy that he would deliver his people from a bondage under which they would fall; but he is not, as is generally supposed, the claimant of any temporal power or rulership. He is, according to the Josephites, to Joseph Smith, Jr., who has long been the head of the anti-polygamist Mormons, and who lives at Plano, Ill. David Hyrum came here with his elder brother, Alexander, some weeks ago. Their purpose was a peaceable but thorough crusade against the doctrine of polygamy and the theocratic form of government, which may be denoted as Brighamism, for the sake of rhyme. On arriving the brothers reported to Governor Durkee, to whom they announced their mission, and appealed for protection. They then called upon Brigham and asked the use of the Tabernacle to discuss the questions mentioned above. The interview ended in a verbal contest of the privilege, and a storm of words over the character of the boys' mother, Emma. The only other public hall of any size in the city was Independence Hall, used by the Gentiles for church services and other purposes. In this hall the boys have preached every Sunday since their arrival, to audiences at least double the comfortable capacity of the hall, and I found them and their mission a general topic of discussion among the people here, all except the leading Brighamites, who are disposed to ignore them in talking with strangers, though the regular church devotes a meeting to them every day. I was told that David Hyrum was to be found at the residence of Samuel Smith, in the Seventeenth Ward. Proceeding thither, I inquired for David Hyrum in a subdued tone, so as not to bring upon the occupants of the premises a terrible death of the destroying Danites. Here I learned that the Child of Prophecy was probably at the house of John Smith, about half a mile away. (There are rather more Smiths in Salt Lake than in other towns of equal size.) At John Smith's I learned that the object of my search was at the house of another person, distinguished for not being a Smith. Another half-mile in this city of magnificent distances, and I had covered my game. There was the voice of singing and exhortation within, and I knew that the Child of Prophecy was there. After waiting for a time for the meeting to rise, I was told by a man outside that there was no meeting—that I could go right in. Presenting myself at the open door, and demanding in my most solemn manner to see David Hyrum Smith, I suppose I had quite the semblance of one of Brigham's much-talked-about "Destroying Angels." (I may add, too, that a very Mormonish-built straw hat which the scorching heat of this basin has forced me to don, doubtless contributed to heighten the impression among the handful of Josephites before me.) Soon, however, convinced that a blunt father punch was the most deadly weapon I had about me, and that my mission was a peaceful one, David Hyrum,

taking a seat on the porch, conversed with me very freely for a quarter of an hour concerning the work which he has undertaken. He comes here entirely in behalf of his brother Joseph, who is, according to the book of Mormon, and more particularly the book of Doctrine and Covenants, the legitimate successor of the prophet Joseph. He showed me the passages in support of this, and also those inhibiting polygamy. He denies, what the Brighamites assert and claim to be able to prove, that his father had more than one wife, or kept any concubines; confirms the account published in the Post some weeks ago of his interview with Brigham; announces the policy of his branch of the Church, as distinguished from the Salt Lake branch, to be free speech, free thought, and free action, unincumbered by any factitious associations between Church and State—a thing unwarranted, he says, by the Revealed Word, which term, besides the Old and New Testaments, includes the 'Book of Mormon' and the 'Doctrines and Covenants.' The Josephites frame their religious views largely on the New Testament, while the Brighamites are continually harping on the ambiguous phrases of the Old Testament, the wives and concubines of Abraham, Jacob, David, Solomon, and other ancient worthies, the command to "multiply and replenish," etc. The policy of the Josephite Church is opposed to all isolation, and its promoters claim to find instructions in their oracles, to carry on their work in the world, reclaiming as many as possible, but exercising all charity for other sets, and associating with them freely. David estimates the number of these Josephites at 20,000, located principally at St. Louis, at Plano, Ill., and throughout Illinois, Missouri, Iowa, Wisconsin, and Michigan. His plan in his campaign is to baptize all who renounce their adhesion to Brigham Young, and help them out of the Territory—a policy which will, I think, be modified in this respect. He estimates the proportion of actual polygamists among Brigham's subjects at only one-fifth of the whole adult male membership, and claims to have information of a vast amount of disaffection among the balance. He has baptized a good many already, and reports a strong feeling against Brigham's rule—his tithing and his arbitrary acts; but he is, he says, a great fear of persecution, and perhaps assassination, for those who renounce. David believes that Joseph, if he should venture within the Valley, would be assassinated in short order. He is disposed to laugh at Brigham's style of sermonizing. He says that while apostles and clergymen usually feel called upon to preach the Gospel, Brigham preaches the doctrine of the inspired Word, and neglects the texts of the inspired Word, while he tells them how large a bundle to wear, or when to plant their beans, or flatters them in their own evil practices by raving about the wickedness of the outside world. David is 22 years old, fairly educated, pleasant and ready in conversation, and rather prepossessing in appearance. He is slight of frame, has a large blue eye, and a pale thin face, with as much of beard upon the chin and upper lip as could be expected of one of his age and temperament (nervous). I heard a portion of his discourse on Sunday. He speaks with much fervor and fluency, and reaches the climactic point of his denunciation of the Brighamite doctrine, and the usurper himself. There is no doubt that he and his brother Alexander, who accompanies him, are creating a schism which will well alarm the "President" and his apostles. The hall in which he speaks seats, perhaps, 500 persons. It was so densely packed to the very outermost doors of the lobby, and interested listeners swarmed about every window and entrance. When the meeting broke up it was evident that, while some few were Gentiles and some few had come attracted by curiosity, at least four-fifths of the audience were those who had come as sympathizers or candid inquirers after the truth. I overheard many remarks of approbation, especially from women in the audience, as the people were dispersing. I know of David from other sources than Salt Lake, and am satisfied that he is a young man of excellent character and more than average ability. He seems a little too modest for a leader, and is physically and mentally the very opposite of the man against whom he is pitted in this contest.

BRIGHAM JUNIOR. Another great light in Mormonism which has shone upon me since my arrival here is Brigham Young, junior, who proposes to play "Elisha" to Brigham senior's "Elijah," in the rulership of this independent nation. Brigham junior is an exceedingly substantial piece of workmanship. Nothing spiritual about Brigham junior. He will turn your scale at 240, though by no means high of stature. The great Mormon leader, evidently realizing in what peril the necks of a persecuted sect must ever be, omitted that particular section from the physical constitution of Brigham junior, so that his puffly head sits square on his broad shoulders. The result, like the florid features and gross form of the young apostle, is an impression upon the stranger of a somewhat bestial nature. I must say, however, that Brigham junior is a very agreeable companion for a half hour's conversation. I found him in the office of the Church Historian, George A. Smith. This office is a remarkable affair. Its shelves are filled with the best collection extant of the works upon Mormonism, upon Utah, upon everything pertaining to this people. The works upon Mormonism are both *pro* and *con*, and embrace many books which are now very rare. A dozen or two of some books are packed full of newspaper correspondence from Utah, of all grades of merit; so that it is no vanity to expect that these few lines will enjoy the same blessing. Of church records and documents there is no limit; indeed, one may safely allege that everything pertaining to the Church since its organization has been reduced to black and white and been deposited, chiefly through the assiduity of Mr. Smith, when we entered we found Brigham, Jr., and two Smiths, one of them a son of George A., and another a nephew of Joseph and Hyrum, poring over some apparently ancient documents, which I imagined to pertain to the Josephite feud now agitating this community. Brigham Junior gave me a chair and walked, as an elephant vaults, upon a stout copying stand, which fortunately proved adequate in area and strength. Brigham Junior talked contemptuously of David Hyrum, and of the enemies of the President and the Church; thought the Josephites could hardly pick off as many Brighamites as we could produce; colonies of a thousand and upward were arriving every month, and 'we are producing them pretty fast here at home,' said Brigham Junior. 'Our peculiar institution works well. I came here myself eleven years old, and I have twelve already,' said the proud progenitor of a dozen. 'And I've just begun,' he added, and we shrunk in awe before the pulsant procreator. Brigham Junior informed me that the Church already had one

hundred and thirty settlements within its pale in this Basin; that all were loyal to Brigham Senior; and that they were a happy, prosperous people. He also gave hint that Salt Lake City might not always be the capital. (His father owns considerable property at Provo City, and keeps one of his best wives there; but it must be remembered, on the other hand, that he has twenty times as much property and twenty times as many wives here in Salt Lake.) Brigham Junior also referred to the success of the propagandists in England. But his talk was chiefly of material things, especially of the big serpent which is alleged to exist in Bear Lake, a hundred and fifty miles to the north of here. The Utes have long had a legend of a monster whom they name Devil, and believe to exist in Utah Lake, to the south of here. Stories are told by them of its fatal apparitions, and they hold that any person venturing within the waters of the lake, though but to bathe his ankles, will certainly be seized and destroyed by the monster. The Snake Indians, living in the northern valley, around Bear Lake, have a similar legend; but while there is no reliable evidence to support the former, the Bear Lake serpent has been seen by a dozen credible witnesses, sagacious and veracious, (if such qualities coexist in this community), which all-wise, says Brigham Junior, the "President" has taken being determined to sift this matter to its uttermost grain, and ascertain whether or not it is an honest tale of a serpent, or only a fish story. These men, whom Brigham Junior said it was impossible to deceive in such a matter, all depose and say that they jointly and severally beheld dashing through the waters of Bear Lake a monstrous-looking creature, with a head like the head of a horse, projecting far out of the water, and a body apparently stretching back many yards to the rear, and lashing the water into a terrific foam. This testimony has been put upon record during the present year, and has no trouble in getting credited herewith. A venerable trapper at the lake has procured one and has made it into a large book, the like whereof was never yet seen of Mormon or Gentile. If he catches the scaly monster (as of course he will) I will cheerfully render (brother Moody any assistance in my power toward procuring this Devil Fish for exhibition in behalf of the Young Men's Christian Association, confident that he will withdraw the Century Plant by ten to one. And this is the substance of what the son of Brigham said to me.

RAILROAD LINES.

PHILADELPHIA, WILMINGTON, AND BALTIMORE RAILROAD.—TIME TABLE.—Trains will leave Depot corner Broad Street and Washington Avenue as follows:—

Way Mail Train at 5:00 A. M. (Sundays excepted), for Baltimore, stopping at all regular stations. Connecting with Delaware Railroad at Wilmington for Crisfield and intermediate stations. Express Train at 12 M. (Sundays excepted), for Baltimore and Washington, stopping at Wilmington, Perryville, and Havre-de-Grace. Connects at Wilmington with train for New Castle. Express Train at 4:30 P. M. (Sundays excepted), for Baltimore and Washington, stopping at Chester, Thurgate, Linwood, Claymont, Wilmington, Newport, Stanton, Newark, Elkton, North-Fair, Perryville, Havre-de-Grace, Perryman, Ridgewood, Magnolia, Chase, and Steamer's Run. Night Express at 11:30 P. M. daily, for Baltimore and Washington, stopping at Chester, Thurgate, Linwood, Claymont, Wilmington, Newark, Elkton, North-Fair, Perryville, Havre-de-Grace, Perryman, and New Castle. Passengers for Fortress Monroe and Norfolk will take the 12:00 M. train.

RAILROAD LINES.

1869.—FOR NEW YORK.—THE CAMDEN AND TRENTON RAILROAD COMPANIES' LINES FROM PHILADELPHIA TO NEW YORK, AND WAY PLACES. FROM WALNUT STREET DEPOT. At 6:00 A. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 7:30 A. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 8:30 A. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 9:30 A. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 10:30 A. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 11:30 A. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 12:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 1:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 2:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 3:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 4:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 5:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 6:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 7:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 8:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 9:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 10:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 11:30 P. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25. At 12:30 A. M. for Camden and Jersey City, via Camden and Jersey City, fare \$2.25.

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RAILROAD LINES.

READING RAILROAD.—GREAT TRUNK LINE FROM PHILADELPHIA TO THE INTERIOR OF PENNSYLVANIA, THE SCHUYLKILL, SUSQUEHANNA, CUMBERLAND, AND WYOMING VALLEYS.

NORTH, NORTHWEST, AND THE CANADAS. SUMMER ARRANGEMENT OF PASSENGER TRAINS, JULY 12, 1893. Leaving the Company's Depot at Thirteenth and Callowhill streets, Philadelphia, at the following hours:—

MORNING ACCOMMODATION. At 7:00 A. M. for Reading, and all intermediate stations, and Allentown, returning, leaving Reading at 6:50 P. M. Arrives in Philadelphia at 9:15 P. M.

AFTERNOON EXPRESS. At 5:15 A. M. for Reading, Lebanon, Harrisburg, Pottsville, Pinegrove, Tamaqua, Sunbury, Williamsport, Elmira, Rochester, Niagara Falls, Buffalo, Wilkesbarre, Pottsville, York, Carlisle, Chambersburg, Hagerstown, etc.

POTTSVILLE ACCOMMODATION. Leaves Philadelphia at 8:30 A. M., stopping at intermediate stations; arrives in Pottsville at 8:30 A. M. Returning, leaves Philadelphia at 4:30 P. M.; arrives in Pottsville at 4:30 P. M.

CHESTER VALLEY RAILROAD. Passengers for Downingtown and intermediate points take the 7:00 A. M., 12:45, and 4:30 P. M. trains from Philadelphia, returning from Downingtown at 6:00 A. M., 12:45, and 4:30 P. M.

SCHUYLKILL VALLEY RAILROAD. Trains leave Philadelphia, returning from Skippack at 6:15 and 8:15 A. M. and 1:00 P. M. Stage lines for the various points in Schuylkill County connect with the Philadelphia and Reading Railroad at Skippack.

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AUCTION SALES.

M. THOMAS & SONS, NOS. 139 AND 141 N. 8. FOURTH STREET. Auctioneers. Sale of a large quantity of... (text continues)

STOCKS, BONDS, ETC. On 3rd day. September 7, at 12 o'clock noon, at the Exchange... (text continues)

REAL ESTATE SALE. On 3rd day. September 7, at 12 o'clock noon, at the Exchange... (text continues)

SALE OF FRENCH AND OTHER EUROPEAN GOODS. On Monday Morning. Sept. 4, at 10 o'clock, on four months' credit, including a large special and... (text continues)

MARTIN BROTHERS, AUCTIONEERS.—(Lately Successors for M. Thomas & Sons.) No. 628 Chestnut Street, rear entrance, No. 107 Sanson Street. Sale of the Pennsylvania Milk Company, at No. 225, 226, and 227 Market Street... (text continues)

THOMAS BIRCH & SON, AUCTIONEERS.—(Lately Successors for M. Thomas & Sons.) No. 110 Chestnut Street, rear entrance, No. 107 Sanson Street. Sale of a private collection of American and foreign coins and medals... (text continues)

C. D. McCLEES & CO., AUCTIONEERS. No. 605 MARKET STREET. SALE OF 100 CASES BOOTS, SHOES, BROGANS, ETC., ETC. On Monday Morning. Sept. 6, at 10 o'clock, including a large line of goods... (text continues)

LIPPINCOTT, SON & CO., AUCTIONEERS. No. 230 MARKET STREET. AUCTION SALES. B. S. Sale every Monday and Thursday. (text continues)

RAILROAD LINES. SHORTEST ROUTE TO THE SEA SHORE. CAMDEN AND ATLANTIC RAILROAD SUMMER ARRANGEMENT THROUGH TO ATLANTIC CITY IN 1 1/2 HOURS. TAKES EFFECT SEPT. 1, 1893. Through trains leave Vine Street Ferry as follows:—

Atlantic Accommodation... 6:00 A. M. Express, through in 1 1/2 hours... 7:24 A. M. Freight (with passenger car)... 11:40 A. M. Local trains leave Vine Street:—